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The Golden Rule Against the Rule of Gold

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Triple Treason Toward The Working Class

McNamara Brothers Confess the Crimes Charged Against Them

A POLITICAL FRAME-UP

Darrow and Steffens Forget Larger Issues in Effort to Save Two Self-Confessed Murderers

Many Union Men and Socialists Say Let the Multiple Murderers Hang

(Editorial)

Before this paper reaches its readers the news of the confession of the McNamara brothers will have been read in every daily paper of the nation. It is needless to repeat the shameful story.

The Christian Socialist, not having given much space to the details of the case because we felt it best to wait for the evidence that might be presented at the trial, has emphatically condemned the kidnaping of these men "without due process of law," has voiced deep indignation at the apparent unfairness of the judge in selecting the jury, has encouraged the raising of money for the McNamara defense fund on the assumption of their innocence and the well-known criminality of capitalist aggression, and has hoped for their fair and full acquittal—especially for the sake of labor's cause. There is no reason for regret that we printed what we did. In the circumstances it was no more than right. But those who have criticised us for not making the McNamara case one of the leading features of this paper for the past months must now realize that our plan of waiting for fuller evidence was best.

The crimes of the McNamaras were not only wholesale and heinous in themselves, deliberately calculated and utterly diabolical, in which much property and more than a score of lives were destroyed, but these murderous conspirators have committed a triple treason against the working class.

The murder of defenseless workmen is treason to the working class.

Dynamiting bridges and buildings in the labor war is treason against the unions, or criminal insanity. Such crimes can never really advance the union cause. And the attempt to save the lives of these outlaws and multiple murderers on the plea that they were "sincere fanatics" and misguided "heroes of the class-struggle" is all rubbish. If they had the intelligence to recognise the class struggle and the honesty to play the hero in it, they would be voting the Socialist ticket, not supporting the worm-eaten, moss-back, ultra conservative, slave-driving, union-wrecking Democratic party. They probably had some other motive than "fanatical loyalty to their union," which will appear as the case is more fully understood.

Their treason was not only against the working class in the labor unions, but also against the working class in politics. Much of the money given to conduct their defense came from Socialists and through the appeals and efforts of Socialists; and the political campaign for the control of Los Angeles by Socialists, backed by the long outraged union labor forces of the city, should have weighed heavily upon their consciences. They should at least have risked their guilty heads a week longer for the welfare of their class. But the prospects of political victory Dec. 5 in Los Angeles for the labor forces, which had backed them with vast sums of money and loyalty immeasurable, counted no more with these cowardly criminals than did the perishing of twenty-one men when the Times building was dynamited. To save themselves they gladly made a deal with capitalist attorneys, backed by capitalist business men, to confess before the election, and so, if possible, prevent their most loyal supporters, the Socialists and union labor men and women of Los Angeles, from capturing the city. In the class war the McNamaras are not "heroes," but traitors—triply marked. What will their miserable lives be worth to them with this triple brand of Cain upon their souls?

Lincoln Steffens writes beautifully (and foolishly) about "banishing the class war from Los Angeles," as if the age-long world-wide class war were a mere matter of local personal prejudice that might be removed by pardoning criminals to win an election, and by making a few minor concessions to the men that work—then raising the price of foodstuffs and fuel next day!

The class struggle will end—can end—only when the profit system and all forms of exploitation are banished from the earth and the collective ownership of the means of producing and distributing wealth is adopted in all lands. The class struggle, Mr. Steffens, is not a temporary, local "misunderstanding" which a little Golden Rule talk will remove—it is a world-wide age-long battle of classes for the products of human labor—THE SPOILS OF THE WAR—which rightly belong to the producers, but which the exploiters are determined to have by hook or crook, by force or fraud. And your sweet little lullaby will not calm that tumult nor end that battle till the working class owns and rules the world. When the Golden Rule rules it will end the rule of gold forever. But soft sentimentality will never bring in that blessed epoch.

Attorney Darrow talks pathetically of having a difficult time about money with which to defend the case, although it appears that he received upwards of $190,000.00—and the jury was not even yet selected! Justice is a very expensive luxury under Capitalism—too utterly expensive for the poor. And lawyers' fees must be very high.

Darrow also defends himself for trying to kill the Socialist campaign by the premature confession of these traitors with the argument that he had no choice but to save his clients while he could. Who were his clients? The two McNamaras? Did they hire him? Did they pay him? No. Union labor and Socialism were his clients. They raised the money. It was not for the McNamaras personally. It was for the cause of justice to Labor and Socialism. Darrow's clients were the labor unions and the Socialist movement of America—and he lamely tries to justify his betrayal of his real clients in a tremendous political crisis, which would be over in four days, to save the necks of two self-confessed murderers! (And the jury could not have been completed in four days.) Well, the union labor men and Socialists will know who not to employ if another great trial comes off.

Union labor and Socialism were not paying their money at such great sacrifice merely to save two accused men, but to secure justice and prevent injury to their cause. For some reason Darrow forgot what the chief object of the trial was and who his real clients were. The object of a trial is not only to discover whether guilty, but how guilty. A plea of "guilty"—with a deal attached—may be a complete frame-up from the start.

In any event, it is not strange that many union labor men and Socialists are declaring that—to protect the unions from similar crimes, and to vindicate the law—the murder of the twenty-one unsuspecting and helpless men by the Times explosion should be avenged with the extreme penalty upon the McNamaras. We are opposed to capital punishment for ordinary murderers, but our convictions waver before these deliberate, persistent, multiplied crimes. We feel that the extreme penalty should be meted to the McNamaras.

In a land where the working people have the ballot, "direct action" is criminal insanity or deliberate treason to the working class. "Social dynamite" in the form of educational literature is the kind to use. Try the Christian Socialist.

The fear of Socialism is the beginning of wisdom to the capitalists. The prospect of Socialist victory at the polls in Los Angeles made the business men not only willing to promise (without consulting the judge, mark you!) to spare the lives of two multiple murderers, but also, Lincoln Steffens declares, to make substantial concessions to their employes—after election. Thus they not only throw confusion into labor's ranks on the eve of the election with a sensational ending of the trial by confession, but also cast a big bait to the guileless workman to induce him to nibble once more on the old party hook which has caught him so often before.

If you want Republicans or Democrats to legislate reforms, vote the Socialist ticket.

Isn't it sufficiently startling to patriotic Americans to note that a few business men of Los Angeles were able to negotiate confidently with the defense of the McNamaras, and, without the judge knowing anything about it, promise in advance to the satisfaction of the attorneys for the defense that the lives of the criminals would be spared if they confessed? It is now evident to the blindest citizen that the business men own the courts and can dictate their policies at will.

Why should all the other crimes of the McNamaras be ignored because they confessed to only two? Because the business men are willing to order their judge to do anything to save Los Angeles from Socialist control.

Is a judge an unlimited monarch that he can arbitrarily set aside the charges and evidence of a score of crimes because a deal is fixed up to block a municipal campaign?

Impressions of German Socialism

Warnings to the Church People of America

By Rev. PAUL BURGESS, B. D.

[EDITORIAL NOTE: Rev. Paul Burgess, B. D., is a recent Graduate and Fellowship Winner of McCormick Theological Seminary (Presbyterian) at Chicago, now in Germany pursuing a two years' course in economics and other studies. Comrade Rev. Burgess is a member of the Socialist party of Chicago, an ardent Christian and a brilliant student. He has promised the **Christian Socialist** a series of articles on Socialism in Germany, which will doubtless prove of very great interest to every thoughtful reader.]

Marburg, A. L., Germany,
November 5, 1911.

Dear American Christian Socialists:

It may interest you to have, from one of your number who has recently come to the original home of Socialism, a few impressions of the Socialist movement here in Germany.

Though both America and Germany suffer under the curse of Capitalism, the situations to which the Socialists address themselves in the two countries are not the same. The difference may be expressed by saying that in America we have a large measure of political Democracy and the Socialists' work is largely to hasten industrial Democracy; while here in Germany a much greater degree of Industrial Democracy has already been attained than we have, and the issues upon which German Socialists are laying the greatest stress are along the line of Political Democracy. So they champion the cause of Reform in Election, of extension of the public school system to all classes, of the separation of Church and State, etc. To be sure, they keep hammering away to get a further extension of Industrial Democracy, but the political reforms are recognized as primary and as deserving first attention.

The situation here in Germany impresses one as being especially conducive to the rapid growth of Socialism. On the one hand are the middle and higher classes who have everything done for them and who live in ease and greater idleness than the men of these classes in America. On the other hand are the workers, the peasants and a much larger class of women than in America, who do all sorts of menial service. These people have none of the higher spiritual goods which are their heritage and their right. The "educated" people speak of these as if they belonged to a lower order of beings than themselves, and treat them so. Here the situation is not qualitatively different from that in America. It just represents America as it will be in thirty or forty years if Socialism does not stem the tide.

Many of these oppressed people here are too simple to understand the cause of their condition. They have been educated for centuries to look upon their lords as divinely appointed to despoil them. But they are awakening, as can be seen from the fact that the Socialist Party in Germany has grown during the past five years from about 400,000 to nearly one million dues paying members. This growth. I think, is largely due to the fact that the Socialist Party makes itself a working class party, that is, it is not an impossibilist movement, but fights the battles of the people, taking all it can get gradually, but continually asking for more. In some cases it even unites with other parties, withdrawing its own candidates in order to force the specific measures which are in line with socialistic principles.

To be a Socialist in Germany means that one is ostracized from "polite society." There seems to be no "Parlor Socialism" here. An official or professor who becomes known as a Socialist is soon relieved of his office on some pretext or other. Such associations of Socialist students as are found in many American universities are forbidden by law in German universities. During the great Socialist convention at Jena, a few weeks ago, the students of the University held a meeting and had a great procession in protest. So the Socialist Party is strictly a workingman's party here, and is therefore looked upon with a certain contempt. But it is also looked upon with fear and mentioned in an awesome tone of voice.

The attitude of the German Established Church to Socialism is well known. There is no love lost between them. At the World's Congress for a Free Christianity in Berlin last year, the subject, "Christianity and Socialism," was up for discussion among others. There were speakers from France, Holland and Switzerland, and our own beloved Profesor Rauschenbusch from America, who stood for a Christian Socialism. Of the many representatives of the German Established Church who also spoke none stood for Socialism in any form as his own conviction, though some of them expressed the opinion that the Church should make some concessions to the Socialists. It would appear that this utter lack of sympathy on the part of the Church toward the laboring classes comes from the fact that it draws its support from the coffers of the present monarchical and capitalistic State. At the head of the Church stands the king. The pastor is just as much a Government official as the postmaster, and just as likely to lose his job if he turns Socialist.

In Switzerland the situation is much better, now that Church and State have been separated. There are to be found whole congregations of Socialists with Socialist ministers within the orthodox Church.

If there is one lesson that the present condition of affairs in Germany should teach American churches it is that of the danger of accepting the patronage of wealth and power in exchange for a positive or even negative influence for the tyrant against the cause of the poor and needy. When she does this, she not only departs from the spirit of the prophets of old and from that of her Lord and Master, but surely, though perhaps slowly, brings about her own destruction. No fact is more patent today than that the co-operative commonwealth is God's next step in the making of Man. He is bringing it—nothing can stop it. But, oh the tragedy of beholding an institution which should be "easing the birth-pangs of the new era" standing idly by, or even increasing the pain! The Socialist prophets of today are indeed God's messengers, even though many of them do not reverence His name. "Ye cannot serve God and Mammon." "Choose ye this day whom ye will serve."

Very sincerely, Paul Burgess.

Isaiah, The Prophet-Poet

By Rev. ROLAND D. SAWYER

Christendom does not question that of the several great figures in the powerful Hebrew movement, Moses stands next to Jesus in influence; but who comes third? At first one might mention Paul or David, but I am sure mature reflection will give the position to that great heroic figure who, 500 years after Moses and 750 years before Jesus, was the chief person to champion the spirit of the former and influence the formation of the spirit of the latter. Like Amos and Hosea, his great forerunners, Isaiah seems to have been a resident of the country-side who went down to the city of Jerusalem to live, and who experienced the shock that any patriotic idealistic soul would, upon coming into touch for the first time with a corrupt ruling ecclesiastical and civic court. Isaiah was a man of great native endowments, a poet with fervid poetic imagination: but he was also a man with a broad intellectual grasp of affairs. Isaiah's feeling for Nature is voiced in such passages as these:

7:2. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

27:11. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire; for it is a people of no understanding; therefore be that made them will not have mercy on them and he that formed them will show them no favor.

28:1-4. Woe to the crown of pride, to the drunkards of Ephriam, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine.

Behold, the Lord hath a mighty and strong arm, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to earth with the hand.

And the glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty fruit before the summer, which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

55:12-13. For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name for an everlasting sign that shall not be cut off.

60:13. The glory of Lebanon shall come unto thee, the fir true, the pine tree, and the box together to beautify the place of my sanctuary; and I will make the place of my feet glorious.

But his touch with Nature was not alone the rapture of the poet. Like Thoreau, he saw the practical side, saw the truth that Thoreau stood for, viz., how easily man can sustain himself upon the earth, and how much happiness he can find if not interfered with by a corrupt state.

It was the same thing that Shelley saw when he said, "Nature, No! But kings, priests and statesmen spoil the human flower." Isaiah saw that it was a bad political, economic and religious ruling power than kept the people from happiness and sufficiency.

Running hastily through the fragmentary literary work preserved to us from Isaiah, we find two things very prominent, beside the feeling for Nature above mentioned, and these are: First, Isaiah's feeling for the poor and his protest against the greed and graft that oppressed them—see such passages as the following:

1:11-23. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs or of he goats. * * *

Bring no more vain oblations, incense is an abomination unto me; the new moons and Sabbaths, the calling assemblies, I cannot away with; it is iniquity, even the solemn meeting. * * *

And when ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear; your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. * * *

But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.

How is the faithful city become an harlot? it was full of judgment; righteousnes lodged in it; but now murderers. * * *

Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.

3:15. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of Hosts.

10:2. To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

11:4. But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth, and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.

58:6-7. Is not this the fast that I have chosen—To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke?

And, secondly, his clearer grasp of the Messianic ideal:

9:1-6. * * *

For unto us a child is born, unto us a son is given; and the government shall be upon his

shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

11:1-10. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the spirit of the Lord shall rest upon him, the spirit of wisdom, and understanding the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.

And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. * * *

16:5. And in mercy shall the throne be established, and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

42:1-4. Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.

He shall not cry nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench, he shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.

50:4-9. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary, he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. * * *

For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. * * *

Sufferings and Victory

53:1-13. Who hath believed our report? and to whom is the arm (power) of the Lord revealed.

For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; he was despised and we esteemed him not.

Surely he hath born our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastizement of our peace was upon him, and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.

He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment; and who shall declare his generation? for he was cut out of the land of the living, for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he hath no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief, when thou shall make his soul an offering for sin. He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many and made intercession for the transgressors.

61:1-4. The spirit of the Lord God is upon me; because the Lord hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound.

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

Isaiah's social position was not unlike that of Tolstoy; he seems to have come from a family that was close to royalty; he was a married man (8:3) and had several children. His public life began in 740 B. C. and ended 701 and, according to a tradition, the end was martyrdom in the reign of Manasseh. Isaiah was one of the truly sublime figures of human history, and in his conceptions of God and human life was far ahead of his day. The book that comes down to us in the Hebrew Scriptures bearing his name is a collection of fragments of his writings; much of it is poetry, and superb poetry at that. Isaiah has been called "the Prophet of Faith," and such he is, **a prophet of faith in a better world and a better race.**

Renan paints the situation with tremendous force when he says, "Isaiah planted the standard of the future ere Solon and Thales of Miletus were born. People in Jerusalem were athirst for justice when in Athens and Sparta no protest was made against slavery; when the Greek conscience in any embarrassing conjunction was satisfied to say "God's will be done." So it was, Isaiah came with blazing words to rouse men to better things in life and religion. Hear his message to the smug ruling class of his day, he says to them:

"Hear the word of Jahveh,
Ye petty chiefs of Sodam:
What care I for your sacrifices,
I am sated with the offerings of rams and fat beasts—
Fasting and solemnity my soul hates—
When you pray I do not listen;
Banish the evil of your doings,
Seek out justice, discipline the violent,
Right the orphan, plead the widow's cause."

Or again he comes with a message to the political rulers, and it is biting and bitter; he says:

"Thy rulers are the companions of thieves,
Every one loves a bribe and runs after graft,
Thy orphans they do not right, nor plead the widow's cause."

Isaiah was one of that group of less than twenty men who were the greatest teachers of righteousness the world ever saw, and how little like him are the preachers of today; they are practically like the priestly class that he so rebuked. **The Hebrew Prophets sprang up untrained from the ranks of the people, but with a burning message in their hearts to scathingly reprove the rich and the great of their nation.** I said they were untrained. By that I mean in any institutional sense; but in the larger sense they were trained in the best way. Even as Philips Brooks said, "It is only the bookish pedantry that can say they were not scholars." "They held the clearest philosophy of truth ever taught."

In a religious way the great work of Isaiah was to help fix the religious attention of the Hebrew people upon the forthcoming Messiah.

In the library of prophetic fragments collected in the book of Isaiah there are undoubtedly many utterances that were those of other prophets, but there are five sections, which are best called "The Servant Songs," which have a connected and logical order, and seem to be the undoubted work of Isaiah; and these Servant Songs did perhaps more than any other Hebrew writing to fix the attention of the Hebrews upon a coming Messiah and a golden age in the future. Amos and Hosea, the great forerunners of Isaiah, had sounded the same notes demanding an end of ceremony and the rule of justice; and they had also proclaimed that a better day was coming; but in the book of Isaiah we see that definite proclamation of the Messiah first take form. These Servant Songs are carefully constructed poems, and are of a deep and lasting literary beauty and power. They were spoken as messages of encouragement to a people cast down by the great invasions of Assyria, and Isaiah encourages the Hebrews by saying that Assyria is not to run its course forever, by and by a better king will arise than the weak, narrow Ahaz, and he will deliver the Hebrews. But this coming hero is to be a man after Isaiah's own heart, upright, justice-loving and fearless in his honesty.

The "Songs" are found in 42:1-4, 49:1-6, 50-4-9, 52:13, 53:12, 61:1-4; and they seem to continue in more finished literary form the Messianic prophecies made earlier in the book. (Do not neglect to read them now.) Their conception of the Messiah is that of the two earlier descriptions of the Messiah-King found in 9:1-6, and chapter II. Isaiah shared with the people of his day their eschatalogical conception, but he presents a larger hero, a higher ideal, and does it in these beautiful and fiery poems in such a way that the ideal caught the better souls in Israel. And later, when Jesus, the Carpenter of Nazareth, began to feel so seriously the Messanic call, it was evidently the writings of Isaiah that influenced him more than all else. He saw in Isaiah's description the description of himself, and when he made his official announcement in the synagogue of his neighboring town, it was to claim the words of Isaiah for Himself. Jesus calmly declared to the astonished hearers that the words that Isaiah had put into the mouth of Jahveh's servant in his Fifth Song, were now fulfilled.

Of that line of social agitators called the Hebrew Prophets, Isaiah stands out as the most influential and representative of them all.

The Short Story

"AND A LITTLE CHILD SHALL LEAD THEM"

By Lena M. Winkle, Aged 14, Susanville, Cal.

Zerola Freindizo was a little girl of seven. Her hair and eyes were dark. She was a pretty little lass, but very poor. Her father was a laborer, working in the big factory across the railroad track.

Zerola had gone to school for about two years and could read and write quite well.

One day as she was going to meet her father coming from work she found a little book, a small hand Bible. The next day while her father was at the factory she got the little Bible she had found and began to read. In one place she read: "And God created man in his own image, male and female. And unto them he giveth the earth and all the herbs and things that yield fruit upon it for food." (Gen. 1:27-29.)

Zerola began to think—"God gave them the earth." Why was it then that Mr. George Luther Moriton owned the whole big factory and then (her father and herself) did not even own the house they lived in? Why was it they never had anything to eat but brown bread and canned pork?"

* * * * *

Now we must go back to the factory, and the busy rush of the wheels like the rumbling of distant thunder. Then the big whistle blows for dinner, quickly followed by the rush of the throngs of workers. Some to go to the "yards" to eat a cold lunch, some to their rented tenements and some to "quick lunch" counters to order "coffee and," which is a cup of strong coffee and doughnuts.

As Mr. Freindizo seated himself in the yards to eat his lunch, with a couple of companions, a newsboy came up.

"The Christian Socialist, sir? Fine reading."

"Oh, go on with yer Christian Socialist. I'm a Republican," said the man in overalls; "I don't believe in dividing up."

"Oh! and you're a Republican are you? And don't believe in dividing up? Ha—ha! Well, my friend, what have you to divide up, please tell me?"

He waited a minute, but Freindizo said nothing.

"Here, my friend, take this paper home with you, and read it, then kindly hand it to some one else." He gave him a Christian Socialist and withdrew.

That night when Mr. Freindizo got home Zerola had their little bit of supper all spread on a goods box which they used for a table. While they were eating Zerola looked up into her father's face and said, "Papa, didn't God make this earth for every one?"

"Why, yes, Zerola. Why do you ask that question?"

"Then, if He made it for all of us, why is it that Mr. Moriton and some other men own all the land and all the big factories, and the houses they live in, and we don't?"

"I don't know, Zerola." The meal was

quietly finished and Mr. Freindizo was thinking hard when Zerola interrupted him.

"Papa! I don't think Mr. Moriton is a good man."

"Why, Zerola?"

"Because it says in the Bible that "they shall not build and another inhabit; they shall not plant and another eat." (Isaiah 65:22.) And, papa, Mr. Moriton didn't build this house—John Smith did."

"Yes, but Mr. Moriton furnished the money, my dear."

"But he don't work any. And why should Mr. Moriton take our money for the house John Smith built? And, papa, why couldn't we build a house and inhabit it?"

"Because I haven't the money to buy the lumber with."

"Didn't God make the trees for us the same as he did for Mr. Moriton?"

"It's time to go to bed now, Zerola."

Zerola got up and went to bed. The next morning as she was fixing her father's lunch she said: "Papa, we could build us a house if we had the lumber, couldn't we?"

"Yes, dear, if we had the land. But we would have to buy the lot to put it on first."

"Buy the lot, papa! Why do we have to buy the lot? Did God make all the land for Mr. Moriton?"

"Oh, no!"

"Well, where did he get his land, then?"

"He bought it. He has a deed for it."

"But where did he get his deed?"

"From Mr. Joseph C. Crane."

"But where did Mr. Crane get his deed? And who gave the first deed to the land?"

For the first time he began to think of a little passage in the Bible, "And gave them dominion over all the earth." (Gen. 1:26.) And he began to ponder over it and wonder himself who gave the first deed.

"I must go to work now, Zerola."

That night when her father came home she had more questions for him.

"Papa, Patty O'Brien said she was Irish. Are we Irish, too?

"No, dear, we are Americans."

"Why, papa?"

"Because we live in America."

"Then why isn't Patty an American?"

"Oh, they just came over here from Ireland."

"What did they come over here for, then?"

"Because they were slaves in their country. They had to work three days for their landlord to get to work two days for themselves."

"But won't they be slaves here just the same as they were over in Ireland?"

"No, dear, this is a free country."

"But don't you have to work three days or more here to pay our landlord?"

"Yes, I have to work to pay the rent, but I'm working for myself."

"Working for yourself! Why, papa, I thought you were working for Mr. Moriton."

Then he remembered how the Socialist that came into the factory one day had tried to tell him the same things. He got out his paper and began to read. And there were the answers to all the questions his little girl had asked which he could not answer.

The next day he met the **Christian Socialist** newsboy again and subscribed for the paper.

Mr. Freindizo and his little girl are both Socialists now, and are putting in all their time to the good work.

THE WORMY PEACH TREE

By Rev. James L. Smiley

There was once a good old-fashioned farmer who had five sons. According to family custom, in selecting names for his children, he sought the Bible. Thus his boys in order of age were named Demas, Gopher, Jonadab, Iosiah and Joshua.

Now this farmer had a fine peach orchard. It was his joy and the admiration if not the envy, of his neighbors. But after a while a blight struck the trees, and the once beautiful orchard showed widespread decay.

Thereupon the farmer, who also himself bore a Bible name—Samuel—decided to offer a rich reward to whichever of his sons would discover the cause of the orchard's deterioration.

"Boys," said he, "I will give that whole orchard to the one who will eradicate the evil."

This grand offer fired all the sons with a determination to win. They all rushed to the first tree and began investigation.

Jonadab plucked a peach, opened it and found a reeling, staggering worm. Running home and bouncing into his father's room almost out of breath, he exclaimed, "Father, I have found the trouble. Kill this worm, and the orchard will be saved."

"Sit down here, son," said his father, "until we see what your brothers discover."

Out in the orchard the four other brothers were investigating, each after his own fashion. The three elder boys were up the tree looking for good specimens of bad fruit. But Joshua the youngest, to the great amusement of the others, did not climb at all, but began digging vigorously at the root of the tree. His brothers hurled all sorts of jokes at the little fellow, but he patiently worked on. Finding they could not ruffle him, they began to pelt him with rotten peaches. At this, he simply pulled his hat rim over his neck to protect himself, and continued digging. His vigorous blows with the spade finally so shook the tree that his brothers' ridicule now changed to alarm and anger.

"Get out of there, kid," they shouted, "or you will overturn the tree, and your remedy will be worse than the disease." The youngster, however, nothing daunted, worked and sweated at his task, his hands and face smeared with perspiration and earth, his back stained by the peach bombardment from the boys "up in the air."

Finally, the three came down, each holding a fine specimen of decayed fruit, and flinging a parting witticism at Joshua, they made for home.

Their father awaited them with affectionate expectancy, looked at their specimens and then bade them wait for Joshua.

"Oh, Dad," they all pleaded impatiently. "Don't wait for that kid; he is only digging in the roots."

How characteristic it is of elder children to despise the youngest, as Jesse's sons did David.

It was so in the present instance, and even the neighbors, who had come in to witness the contest, joined the elder boys in protesting against delay. "Uncle Sam," for so they called him affectionately, "beware of your youngest son. He is eccentric. We have had similar experience with our youngest children. They like to upset things. They are always getting at the bottom of things to investigate."

"Well," replied Uncle Sam, "we will give my baby boy a chance. He may have a surprise in store for us."

After five more minutes, young Joshua appeared. He was begrimmed with orchard mud and otherwise dishevelled, but bearing a look of triumph on his glowing cheeks, he approached his father with extended spade, upon which was seen, squirming in frenzied mood, a most vicious looking worm.

"Now, boys," said the father; "we will examine the nature of each worm you have discovered. Jonadab came first with a staggering worm. I find it has a name inscribed upon it. In fact, each of your discoveries is labelled. And Jonadab's worm is called 'The Liquor Traffic.'

"Demas came next, bringing a parasite worm inscribed 'High Tariff.'

"A nest of large fat worms is Gopher's find, and they are lettered 'Trusts.'

Then Josiah also has a colony of worms as the result of his investigation, and they bear various names, such as 'Child labor,' 'Political Corruption,' White Slavery,' 'Moral Depravity,' etc., etc.

"Now, Joshua, let us see your worm. Whew! but it's ugly and vicious looking. How frenzied it appears! It wiggles so incessantly, it is so restless I can scarcely decipher its inscription. Ah! it has fallen over, exhausted, and I now read distinctly in unmistakable characters: 'Capitalism.'"

"Yes, father, this is the root-worm, the root of all the evil in the orchard. Destroy it, and the orchard will be restored to perfect health and beauty."

"My sons," said the old farmer; "I appreciate all your labors. And now let me tell you the whole truth. I chose your names almost at random from the Bible, yet now I have lived to see their deep significance.

"DEMas, you are named for a man who did well for a while, but finally forsook the path of right, for worldly gain. You, likewise, for a while, fought nobly against the injustice of High Tariff; then, for expediency you temporized. Now, your vision is blinded by gold.

"G. O. P. her, I am rather amused to discover that your name is that of wood. It was excellent building material for Noah's ark, but is poor material for brains. I fear your panacea, 'bust the trusts' is indeed a wooden scheme.

"Jonadab, your great namesake opposed vineyards and permanent homes. He was a nomad, and his views were admirable, but one-sided. So your notion to cure all evil by the suppression of the Liquor Traffic, which is only one fruit of the great basic evil.

"Josiah, you are named after a reforming king of Judah. He corrected many evils, but the sins of his country were too deep-seated to ward off the impending doom of Jerusalem. So you would attack, one by one, White Slavery, Child Labor, Political Treachery, etc., but those individual attacks cannot save the situation. The evil is at the roots of the tree.

"And, now, Joshua, my youngest, you are named most happily. Your name has a most sacred significance. It means 'Saviour.' Its New Testament form is Jesus. Reverently I believe that you deserve your name, for you have saved the orchard. Now, according to my promise, I give it all to you."

"Father," answered Joshua, fervently, as he rubbed his aching back; "I rejoice to have saved the orchard, but I will not monopolize it. I will share it with my brothers."

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REV. DR. CAMPBELL COMING

The celebrated preacher of the famous City Temple, London, Rev. R. J. Campbell, D.D., will visit Chicago en route to the Pacific coast, Dec. 10-11. He speaks at the Auditorium Sunday morning, the 10th, at Lincoln Center, Oakwood boulevard and Langley avenue, in the afternoon. See daily papers for further announcements. Dr. Campbell is one of the most noted preachers and one of the most noted Socialists in the world. Hear him.

ANNUAL MEETING

The annual meeting of the Stockholders of the Co-Operative Printing Company, publishers of the **Christian Socialist**, will convene at the office of the company, 5443 Drexel avenue, Chicago, Tuesday, Jan. 9, at 8 p. m. All stockholders are urged to be present in person or by proxy. Mrs. Ella Carr, Sec.-Treas.

LOS ANGELES ELECTION

We go to press on Monday and can not, therefore, report the result of the Los Angeles election of Dec. 5 until next week. At this writing, Dec. 2, Los Angeles is a seething volcano of excitement over the approaching election and the plea of guilty by the McNamara brothers; and, whereas the election of the Socialist ticket seemed a certainty last week, no mortal can now say what the result of the confession of the McNamaras will be. In any event the Socialists will continue the campaign for future victory.

COURAGE, COMRADES

The Socialist movement is **international.** It is based on a scientific understanding of economic development. It will not be permanently injured, but eventually helped, by the McNamaras confessions; for this monstrous exposure will prove to multitudes of workmen the necessity of open, honorable, **political action.** If the election at Los Angeles is lost this time on account of the suddenness of the shock of confession on the eve of the political battle, yet the victory is sure at last and cannot be much longer delayed. **Courage, comrades; close ranks; forward-march—to "Victory in Our Day."**

GET READY

The **Christian Socialist** is preparing for the greatest year in its history during 1912. In spite of all trials, persecutions and losses, the year 1911, even up to the time the 50c special campaign rate began, saw the transformation of the paper from a semi-monthly to a weekly, at double the price, with no appreciable loss of annual subscriptions. Only the short term subscriptions—often paid for by some one as a gift—and the bundle order lists temporarily suffered on account of the "war."

Now the subscription lists are growing

beautifully, and, IF YOU KEEP UP THE RECORD OF THE LAST FEW WEEKS, the first year of the **Weekly Christian Socialist** will close December 31 with all debts paid!

Say, comrade, YOU want a part in that splendid hoped for victory, don't you? It will be a GLORIOUS ACHIEVEMENT—without any capital but the loyalty of comrades who have worked and sacrificed to keep the paper alive, strong and "on the firing line." AND IT CAN EASILY BE DONE IF YOU DO YOUR PART.

Please work hard to get people to subscribe for the CHRISTIAN SOCIALIST **during December, and spend a goodly part of your Christmas money** FOR THE MOST USEFUL PRESENTS POSSIBLE—yearly (50c), or six months (25c), subscriptions to the **Christian Socialist** for your friends.

If every reader of this would secure only one new subscriber it would be in the aggregate a most wonderful and effective achievement for Socialist propaganda. THINK WHAT IT WOULD MEAN AS A PART OF THE GREAT CAMPAIGN OF 1912. Surely YOU can get ONE!

Great Paper Next Year

But we started out to tell you of the good things in store next year. During the past year the work of the **Christian Socialist** has been sadly marred. Now "our warfare is accomplished." "The very stars in their courses have fought against Cisera," and in favor of what we stood for. Many things are happening to make the future of the movement safer and cleaner.

And our program for next year not only includes some of the greatest Special Editions ever published, but a splendid series of articles, stories, poems, reports, editorials, etc., for the regular editions. THE YEAR 1912 WILL BE THE GREATEST YEAR IN THE HISTORY OF THE CHRISTIAN SOCIALIST BY FAR. And we want **you** and all your friends to **get ready to enjoy it by** RENEWING your subscription for a year and getting at least ONE NEW SUBSCRIBER during December before the half-rate is withdrawn.

Do it this week and make sure.

SHOCK TO SOCIALIST WORLD

The whole Socialist world stands horrified at the bier of the distinguished Socialist writer, orator and son-in-law of Karl Marx, Paul Lafargue, and his wife, who committed suicide in France last week.

Lafargue was well-to-do and apparently healthy. There was no especial cause known to his friends for unusual despondency; yet he decided to die, and his wife, Karl Marx's daughter, loyally plunged with him into the darkness.

Why Not?

In the days of Greek and Roman decadence, when pagan religion was dying and materialism was rampant, the suicide of a citizen was considered quite the proper thing upon any serious pretext, sometimes because of mere cowardice or ennui. "A man's life is his own; his conduct concerns no one but himself; why shouldn't he 'shuffle off this mortal coil' if the whim strikes him?"

What utter nonsense, what selfish cowardice, what rank social treason!

Lafargue was a brilliant satirist of religion. He scornfully rejected belief in God, ridiculed the most glorious hope of immortality, and sneered at the Teachings of Jesus. So materialism, having destroyed his hope of personal consciousness after death and undermined his desire for further existence, even deadened his heart to the comradely desire to wait and witness the long struggled-for and now rapidly approaching victory of Socialism in Europe. Having outlived the sense-joys of youth and probably reached the highest position of learning, achievement and honor possible to him, why should he live longer to face the emptiness of an unsatisfied heart and the slowly creeping horror of a useless, helpless old age?—What is the use of living at all, if the hopeless philosophy of materialism is true?

Mere animal life, in the glowing sunshine on this beautiful earth, for the fish, the deer, the lion, the eagle, with their health, plenty, love and thoughtless joy, is worth while in itself—their pains are few, their pleasures are many, their death-agony is brief; but for a thoughtful, responsive human being who senses the possibilities of the Universe, suffers the sorrow of human history, shrinks under the realization of present world-wide human agony, and has many troubles of his own which earth can not heal, life under present limitations and distresses, without immortal hope, is not of itself a good thing.

There is no sign that the average wild animal is disappointed in life: practically every human being is. Why? Because of the vision, the dream, the hope, the CONTRAST of what is with what might be. The dream is the beginning of CREATIVE POWER. The larger intellectual life of man demands an endless, universal field of development and achievement; and Eternal Justice requires for us a chance to realize our highest dreams. MAN'S HOPE OF IMMORTALITY IS GOD'S PROMISE OF IT.

But, if "death ends all," why bother with life at all? Why struggle and suffer only to be disappointed at last? Why study and aspire only to fail eternally? "Who cares to trim a taper which burns but for a moment and then goes out in the blackness of darkness forever?"

Materialism, being barren of far-reaching personal vision and hope, naturally tends to selfishness, sensuality and despair. "Let us eat, drink and be merry; for tomorrow we die."

The sincere materialist does not fear death—HE FEARS LIFE. After exhausting youth's vitality and illusions, life's dreary monotony, painful failure and utter hopelessness appalls him, and he naturally seeks escape in oblivion. But there are many reasons for believing that the materialist's death will teach him the lesson he failed to learn in this life. Consider Edwin Markham's striking poem:

THE SUICIDE

Toilworn, and trusting Zeno's mad belief
A soul went wailing from the world of grief.
A wild hope led the way,
Then suddenly—dismay!
Lo, the old load was There—
The duty, the despair!
Nothing had changed: still only one escape
From its old self into the angel shape.

* * * * *

Yes, whether here or there, patient obedience to Law, development of right character, bravely doing one's duty at any cost of temptation and struggle, and the increase of mental power by diligent study and practice, with the grace of God—these are the only means of "escape from the old self into the angel shape."

Materialism is suicidal in its very nature; for it is THE DENIAL OF LIFE, the ETERNAL NEGATION, the message of UNIVERSAL, EVERLASTING DESPAIR.

The religious man might commit suicide while mentally deranged: the normal tendency of a real materialist who begins to age is to "slip away" from life's burdens, worries and disappointments into endless sleep.—"Perchance to dream; ah, there's the rub."

And the fact that the average professor of materialist belief bravely toils, suffers and hopes on after youth's ambitions have become dead ashes in his path proves that his immortal soul is superior to his creed.

The Worm in the Bud

Madame Lafargue is the second daughter of Karl Marx to commit suicide. Marx's moral life seems to have been above reproach, and the abiding love between himself and wife was "a thing of beauty," worthy to be called divine. But contempt for religion was in the very atmosphere that his children breathed, and permeated the early Socialist movement in which "conventional morality" found scant respect. Therefore, when Marx's daughter Eleanor consented to live and travel with Dr. Edward Aveling as his wife because she loved and trusted him, and he could not, under English law, obtain a divorce from his first wife, her conduct was generally defended or condoned in revolutionary circles. But when Aveling's legal wife died, he failed to redeem his pledges to Eleanor Marx, of whom, in true freelove style, he was evidently "tired." Instead, he legally married another woman. Then, in the shame and despair of outraged and disappointed love, Eleanor, trained to unbelief in things divine, sought to drown her sorrows in the chill waters of death.

The materialism of Marx and his co-workers, natural as it was in face of the spiritual deadness and mammon worship of "organized religion" in Europe at that time, was the "worm in the bud" of the Socialist movement which early brought it into disrepute and conflict with the forces of religion and which has brought more trouble to Socialism than all other causes of opposition put together. And this is what most retards the movement in many places today.

Evil Must Be Rebuked

Yet, in the providence of God, as He ever plays apparently antagonistic forces against each other in the development of worlds, animals and men, the materialism of the early Socialists, who were actually struggling for human emancipation "on earth," may have been necessary to arouse and awaken the religious forces to more practical effort to save men here and now, rather than to permit their religion to dissipate in the rainbow spray of a mere hope of heaven after death or a mere cloak for capitalist oppression of the ignorant multitudes "on earth." It might puzzle the angels to choose between a devoted Socialist who rails at religion and discounts morality (thus vastly hindering the cause for which he so heroically struggles), and the religious devotee whose eyes are lifted too high to behold his duty toward mankind to do his utmost toward establishing the practical Kingdom of God" "on earth" now.

However, the really honest people who are Socialists or Christians, whatever their differences of opinion at present, are sure to find common ground sooner or later upon which to work together for the complete social salvation of mankind in this world. As the late German (self-styled) materialist monist, Joseph Deitzgen, said: "We all want to be sons of God: we all want the Kingdom of God on earth."

Meanwhile, neither the Socialist movement nor the religious movement should be blamed for the individual follies and sins of some of their respective supporters. But it must in honesty be admitted that where the individual follies or sins of a Socialist or Christian are defended or condoned by the officers and papers of their respective cult, the public has a logical right to infer that the movement so represented does in fact generally stand for those evils; therefore, it behooves every Socialist, especially every Socialist official and paper, to condemn wrongdoing among Socialists more vigorously for the movement's sake than when such wrongs are committed by anti-Socialists. And true Christian people must condemn the mammonism of churches (which is the worst form of materialism and religious treason) more severely even than the Socialists do.

THE PRIZE STORIES

Scores of stories have been submitted for the Prize Contest which ended Dec. 1st, and as each story must be read and judged by different people to decide the prize winners, it will be a few weeks before the awards can be declared. Therefore, let the writers be patient.

If the people of Los Angeles want "reform" they should vote the Socialist ticket; for if the Socialists are beaten and the old bad government party with the new "good government" name should grant any real concessions to labor and other reforms, it will be self-evidently because they were scared into it by the large Socialist vote in the primaries and the great Socialist campaign since.

Why is it necessary for capitalist detectives to kidnap union officials who are charged with crime when the courts and the soldiers are on the side of the capitalists? On either side the case looks dark.

By the way, does the editor of the comic magazine "Hope" still believe, in face of the Shoaf and McNamara cases, that "a man's conduct concerns himself alone?"

The Live Ones

By Mrs. Ella Carr

Dear Comrades:

From last week's issue you learned our office receipts had reached high-water mark. Allow us to suggest that for the coming weeks our receipts need to be as large and much larger to pay off our deficit for the year. We are very grateful indeed to every one of you who have worked so hard and sacrificed so much. We will just have to keep on fighting no matter how great the difficulties. Victory is inevitable. Surely we are all devoutly thankful that the **Christian Socialist** has weathered the tempest of the last months while the paper was struggling to make a success of the Weekly and also fighting a much-needed battle for the good of the movement. Oh that the close of 1911 would find us with every debt paid!

What greater work could we do now than this? We must hasten to wipe out this crazy system before it drives the most of us insane. The burdens of Humanity are too grievous. We cannot stand them much longer. May God help each one to do his part.

* * *

Thanksgiving Offerings

Comrade H. F. Thomas of Rhode Island, who has long been one of our most faithful workers, cheered us by sending his Thanksgiving Offering of $9.00 for a number of subscriptions.

* * *

Another Thanksgiving offering of $5.00 from a dear Woman Comrade who does not want her name published and who has many times sent like amounts in the past. She writes such a good letter we want to let you all have the chance to read some of it. Her gift was for forty three-month subs to ministers. She says: "If only they (the preachers) knew of the sacrifice that we working people gladly make that our great and glorious revolution may go on until the Kingdom of God is here as it is in Heaven, they too might catch a glimpse of the glory of the civilization that is to be and their hearts be set on fire with the Christ Spirit. Oh! if more of them only knew of the joy there is in the work, they would be willing to sacrifice their present positions as retainers for Capitalism.

"I am willing and glad to economize and do without everything possible to help reach the preachers with Christian Socialism. We can glory in the victory gained in the recent elections and work for more while we offer up our prayers in thanksgiving on Thanksgiving Day."

* * *

And still another from a Local. You will want to read about this too.

Dear Comrades:

Local Randolph, N. Y., wishes the **Christian Socialist** and its editor a thankful Thanksgiving. The sender of this club has long intended to express his appreciation in form of subs, thinking that the best form of praise. A few more names will follow along about Christmas. Your rates are so reasonable, the **Christian Socialist** such a converter and the times so ripe that every Local ought to send the **Christian Socialist** to at least twenty names. The enclosed $5.00 was secured for the asking. Please send the C. S. for three months to the forty names on the enclosed list for three months. Yours fraternally, Benjamin Keech.

* * *

Sacrifices

Comrade H. C. Bent of California sent $2.25 for the Maintenance Fund and Comrade Z. J. Marshall of North Carolina sent $2.00 on his pledge. He says, "I also promised to send $5 per year. It is true that every dollar I send is a sacrifice, but oh! what joy it brings to be counted worthy to suffer in a cause like this."

* * *

"I have just been aching to send you some spare money for propaganda literature among my church members or other Christian brothers. I have less than $5.00 for the week to live on, but will devote $1.00 for literature."—Geo. F. Olin, California.

* * *

Episcopal Special

We are getting orders still for the Episcopal Special and hope to receive many more, as we printed a large issue. Comrade J. B. Taylor of Michigan, with his order for 500 copies, writes: "It just fills one's soul to read." He also donated to the fund to send it to the Episcopal ministers. We need much more for this fund and hope many more will respond.

* * *

Comrade Edwin Markham gave $25.00 "to spread abroad your splendid Episcopal Special."

* * *

"Rev. Duff's article is worth sending to all the world. It is most clear and convincing. Everything in the Episcopal Special is best."—Wm. L. Smeet, Massachusetts.

* * *

"The Episcopal Special is the finest ever."—H. W. Greetham, Florida.

* * *

Comrade Samuel A. Luehm of Pennsylvania sent for 500 of the Episcopal Special for Comrade Prosser's lecture for the McKeesport Branch at High School Hall.

* * *

Sixty-eight Subs From One Local

The secretary of the Local of Riverton, Ill., Comrade John Parsons, made us happy with a fine list of sixty-eight subs to the C. S. If that Local keeps up its good propaganda work we shall expect to hear of a Socialist mayor and a full ticket being elected at Riverton before many months. Get down to real, earnest work and results are bound to come.

Notes and Comments

—BY

GEORGE H. STROBELL

8 Lincoln Park, Newark, N. J.

EARTH TO EARTH

By Edwin Markham

We men of Earth have here the stuff
Of Paradise—we have enough!
We need no other thing to build
The stairs into the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.

Here on the paths of every-day—
Here on the common human way
Is all the stuff the gods would take
To build a Heaven, to mold and make
New Edens. Ours the stuff sublime
To build Eternity in time!

* * *

The increase in the power of the socialists, as shown by the last election, is the basis of an appeal sent out by the American Liberty and Property Association, in which it urges that all attempts of "destructive and revolutionary" legislation, which will encroach on the rights of private citizens or corporations be blocked.

The appeal is sent forth in a set of principles the association has adopted and which are signed by representatives of various business houses.

The purpose of the association, it was announced, is to conduct a national movement in opposition to paternalistic legislation of all kinds; to disseminate sound economic principles respecting the rights of property, both of individuals and corporations; to protest against legislative invasion of personal liberty, and to oppose the enactment of State or national tax laws that tend to discourage the accumulation and investment of capital.

The appeal is signed also by fifty business and professional men, including the Right Rev. David H. Greer, Henry Holt, James McCutcheon, Howard Brokaw and C. H. Ditson.

* * *

Luther Langston, the aggressive state secretary of the Oklahoma Federation of Labor, who has joined the Socialist party, is receiving congratulations from workers all over that state and scores are following his example and hundreds of others announce their intention of doing so. Langston says he is tired of chasing rainbows and air castles built by old line politicians of both the old political parties for no other purpose than to fool the innocent and unsuspecting working man, either farmer or wage worker, and declares that it's about time union labor men were waking up and that they were voting like they sometimes march.

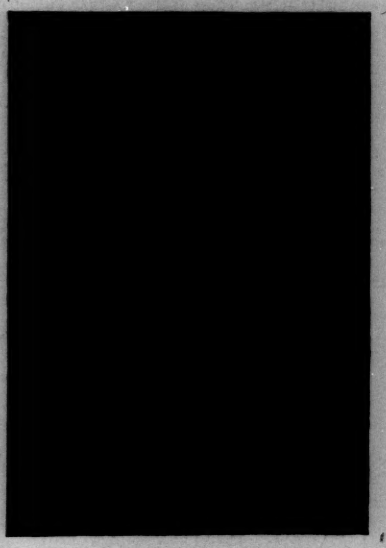
* * *

The spread of socialistic ideas at Oxford University is causing great alarm to the Senate. Not only students but professors have become prominent at socialistic meetings in the city, while gatherings for the propaganda of socialism among the undergraduates are held regularly in nearly all the colleges.

London University is described as a hotbed of socialism and Cambridge is almost as earnest. Both men and women students are concerned, and it is only now being realized that a regular campaign has been on foot some time to capture the universities for socialism. It is said that one of the largest contributors to the fund for this movement has been Mrs. George Bernard Shaw, who founded the School of Economics in connection with London University.

TRUTHS FOR BOYS

"Truths," or "Talks with a Boy Concerning Himself," is the most beautiful, delicate, helpful discussion of the sacredness of sex and the sex-perils of boys that our eyes have yet beheld. Every boy of ten years or older ought to have it. No mother or father should neglect to provide their boy with a copy. And it will be all the better if mother or father reads the book aloud to the boy, explaining what might otherwise be obscure; for the author touches a vital point so daintily at times and leaves it so quickly—like a humming bird tasting a flower—that a few additional words from a pure minded parent would often help. The book will prove a jewel in the hands of the parent if rightly used and its interesting short chapters afford exactly the tactful introductions that a parent needs to open the most necessary discussions with the boy. A matchless Christmas present for a boy.



Edith B. Lowry, M. D.,
Author of "Truths."

Published by Forbes & Co., Chicago. Price 53c post paid. Order of the **Christian Socialist**, 5443 Drexel avenue, Chicago.

"Unearned Increment" For Sale

$10.00 DOWN 200% PROFIT

At CRYSTOLA, COLORADO

"The Summer Rendezvous for Reformers". See the illustrated Advertisement in last week's Christian Socialist.

The Crystola Co-operative Association authorizes me, as its President, to make a special offer to the friends of this important enterprise by which they can not only make 200 per cent on a small investment with $10.00 down, but also render thereby a valuable service to the cause. The company already owns the land, most of the town site of Crystola, a hotel and other buildings and is to receive financial assistance from the Co-Workers' Fraternity, an educational organization. But to provide accommodation for the large number of people who will wish to spend their summers there the company requires additional funds and must raise part of the same by sacrificing some of its choicest land.

SPECIAL OFFER

The Crystola Co-operative Association is to select its very choicest and most valuable locations for cottage sites from the large area of land described in its descriptive pamphlet and lay them out into quarter acre tracts. These and the town lots, which are already surveyed, are now offered for sale upon the following terms and conditions:

First payment $10.00 down.

Second payment $15.00 when 25 of said cottage sites and town lots have been sold.

Third payment $25.00 when 75 of said cottage sites and town lots have been sold.

Fourth payment $25.00 when 125 of said cottage sites and town lots have been sold.

Fifth payment $25.00 when 150 of said cottage sites and town lots have been sold.

Total, $100.

It is expressly understood as a part of this offer that any of the deferred payments which should not fall due one year from the date of the first payment will be forfeited by the company in favor of the purchaser, and a Warrantee Deed will be issued to the investor without further payments by him. This means, for illustration, that if the number of cottage sites and town lots sold by the time referred to should be less than twenty-five, the purchaser gets his deed notwithstanding that he has paid but $10.00. If, however, the number sold should be more than twenty-five but less than seventy-five, the second payment of $15.00 would have fallen due and the investor would receive his deed on a total investment of $25.00.

By this arrangement it is seen that the investor does not make any deferred payments until after the 200 per cent profit or "unearned increment" has actually accrued to his property.

This schedule is likely to be changed or withdrawn at any time. Therefore, to make sure of securing a quarter acre cottage site or town lot on the terms here offered one should send his payment of $10.00 at once.

It is furthermore understood that, inasmuch as very few investors will find it convenient to go to Crystola before next summer, the company agrees to make the selections for its investors without partiality, giving any preferance in values to the first investors in the order in which they come. The investor will furthermore have the right to exchange the locations selected for him by the company for any other one of the quarter acre cottage sites or town lots remaining unsold at the time of his visiting Crystola within a year.

Make check payable to The Crystola Co-operative Association and mail to me to my address below.

HIRAM VROOMAN, President,
P. O. Box 1041, Providence, Rhode Island.

P. S.—Send your name and address to me on a postal and one of the company's descriptive pamphlets will be mailed to you.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR DEC. 17, 1911
Ezra Teaches the Law—Nehemiah 8

Golden Text Ps. 19:7—The law of Jehovah is perfect restoring the soul.

Ezra's Success

Ezra was a good man. By profession he was a scribe and, judging by the record, he was a conscientious and learned one. He carried the humiliated and oppressed Jewish community at Jerusalem upon his heart and stood ready to serve it to the limit of his power. He conceived that the best way to serve the people was to preach to them the Law of Moses. He came from Babylon to Jerusalem for this express purpose and for 15 years, prior to the coming of Nehemiah, he had been preaching and teaching the law with a devotion and zeal seldom equalled in any cause, but he failed to accomplish permanent results. The reason for his failure cannot be attributed to a lack of desire for success on the part of Ezra and the people, but solely to their physical environment. **They could not practice the Law so long as they were economically dependent on the will of the surrounding principalities.** This dependency must last so long as there is no protecting wall around their city. Nehemiah, the practical statesman that he was, saw this, and came to Jerusalem with the intent of building the wall. We have seen that he accomplished his mission: The wall is built and dedicated with great rejoicing on the part of all the people. This done, Ezra comes forth again to preach and teach the Law. This time he succeeds, for the wall is there to protect the people in the discharge of the duties enforced by the Law. **The wall made the difference between success and failure.**

It is a principle that obtains everywhere and in all ages, that **religious success is absolutely dependent upon economic security.** "First that which is natural and then that which is spiritual. The world, like an army, marches on its stomach to mountain peaks of spiritual glory. Protect the people at their economic base and they will, at least have a chance to cultivate esthetic, ethical and spiritual qualities. Nehemiah like, this is the real mission of the International Socialist Movement; and, when accomplished, it will give the modern Ezras an opportunity, such as they do not now have, to enforce the claims of higher things upon the consciences of all men. **Equal economic opportunities and material prosperity mean mental and spiritual uplift and success.**

The Law

Ezra teaches the law of Moses, given him by God. It makes the difference between good and evil, evolution or devolution, success or defeat, as to what a preacher preaches to the assembled multitudes. There is more in the substance than in the form of preaching. Ezra stood out under the azure sky on his "soapbox" and preached the Law of God. Presumably this included the Ten Commandments, the religious, economic, political, educational and social constitution of the Jewish people. It was a memorable occasion; there was a big crowd gathered together; there was a big subject to handle and it took a big, fearless man to handle it. Backed by the completed stone wall Ezra measured up to the event. **The economic backing a preacher or lay-Christian has means the making or unmaking of the vast majority of us.**

All righteous law is of God. "The natural law in the spiritual world" and the spiritual law in the natural world are equally of God. Cosmic, organic and social laws—all fixed laws that have for their end the creation and perfecting of the universe, including minerals, plants, animals, man, and humanity, are of God and equally sacred. All forces are the same and equally necessary in the operation and stability of the world. It is false, a hearsay born of hell, to preach one and decry the other. **The pulpits should preach the laws of God as they relate to human life everywhere.** Marriage, home, generation, playgrounds, economics, commerce, social relations and politics are as sacred and necessary for pulpit themes as metaphysics, immortality, heaven, hell and future rewards. It is the duty of preacher, layman and statesman to unite today, as did Nehemiah and Ezra of the long ago, and build stone walls and preach at the same time.

The End of the Law

The objective of the law of God is the perfecting of man. It could not be the law of a beneficent all-wise infinite loving All-Father if it did not make for that end. Says the Psalmist in our Golden Text: "The Law of Jehovah is perfect restoring the soul." But that is not all. He goes on: "The testimony of Jehovah is sure making wise the simple, rejoicing the heart, enlightening the eyes. The fear of Jehovah is clean enduring forever; the ordinances of Jehovah are true and righteous altogether."

The same thing is said in the New Testament. Jesus declared that he "came that ye might have life and have it in abundance." And further, that he was sent "to preach good tidings to the poor, to proclaim release to the captives, to make the blind see, to set at liberty those that are bruised and to proclaim the year of jubilee." When He sent out the twelve He said to them: "Go ye, preach, saying the Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye have received, freely give."

Biblical religion seeks to feed the hungry, heal the sick, comfort the disconsolate, educate the ignorant, transform the vicious, equalize conditions, unite mankind into a brotherhood and establish the universal co-operative commonwealth. **The law of God is perfect, and if preached and practiced by man individually and collectively, it will restore man to normal relations with God and man.**

The Law Not Known

The tragedy of the occasion was the absolute ignorance of everybody on the Law of God. The priests, elders, rulers, scribes—all the members of the ruling classes—did not know it. **It was to their interest not to know it, and to keep everybody else from knowing it.** Of course the "common herd" did not know it. "Like priest, like people."

When Christ came and walked in their midst a few centuries later His own people did not know Him. They called Him a devil and shunned Him as a reprobate. They could not recognize their own ancient Law when He expounded it to them. They said it was heresy and killed Him as a heretic and blasphemer.

The same thing was true in their respective ages, when Luther and Wesley came on the scene of action. The Bible was a dead letter. Neither priest nor ruler nor people understood it. And these men were condemned and persecuted for their efforts to translate and interpret the Law of God to the people.

It is not much different today. The Bible is an open book, accessible to all, professedly taught and preached every week, but **its real contents are not known.** Biblical philosophy, economics, ethics and religion are not understood and not preached. A perusal of the commentaries, the S. S. Lesson comments and religious periodicals will convince any one of this who is thoroughly acquainted with the Bible. A visit to the various churches on Sunday will be further confirmation. **An unbiased judgment must declare that if the Bible is known it is neither taught nor preached.**

The ruling class does not know nor want to know Bible nor have it preached, **for it is against their economic interests. The Bible is a poor man's book, a book loaded with the dynamite of Revolution,** which, if ignited, if preached and applied to life, would blow present civilization to atoms. And the poor man does not know it, for he has been misguided by the "lords of creation." And furthermore, he is far from fitted by early education and now far too busy eking out a material existence for himself and dependents to conduct an intelligent and thorough investigation for himself. Hence, the Bible remains a foreign book to most of us. But its day is coming. Its lids will be thrown wide open and its contents preached. Ezra and Nehemiah are near at hand.

Effects of Bible Preaching

As soon as the Bible is preached a consciousness of social sin is born. The people mourned, wept, prayed and repented at the close of Ezra's campaign of Bible teaching. They saw then how far from the path of rectitude and social well-being they were and resolved to return and live as they should. The Bible was an eye-opener to them as it will be to us when it is preached as it really is. Ezra's Biblical revival revealed four sins of which they were guilty and compelled an immediate repentance. **The Taking of Interest** from one another was the first. Read Nehemiah 5:1-13. According to the Law of God by Moses the taking of interest was criminal. It was wrong then and Nehemiah compelled them to quit the practice. If it were wrong then is it not now? If the Law of God forbade interest then does it not now? Will we quit the infernal practice now as they did then?

The second was **working and trading on the Sabbath.** Read Nehemiah 13:15-22. The Law of God, according to Moses, was—The Sabbath is holy unto God and in it thou, thy son, daughter, man servant, maid servant, cattle and stranger shall do no work. Yet they did it, worked and traded for gain. This was wrong and they had to quit the business forthwith. If that was the law of God then has it changed now? If it were wrong to work and trade on Sunday for gain then is it right now? If Ezra and Nehemiah demanded and secured an immediate reform is it right for us to demand the same from our pulpits and platforms? If these matters were sacred for their pulpit are they now secular for ours?

The third was **mixed marriages for gain.** Read Nehemiah 13:23-29 and Ezra 10:5-15. The Law of God made love the basis and bond of marriage and it was wrong for them to change it to social and economic. If it were wrong for them is it right for us? Was it more criminal for one of the sons of Joiada, the son of Eliashib the high priest, to be son-in-law to Sanballat the Horonite, than for the daughter of Elkins, Vanderbilt, Gould or some other American high priest of finance to be daughter-in-law to an English, German, Italian, Hungarian, Russian or Japanese lord, Earl or Duke? If it were righteous for Ezra and Nehemiah to denounce such alliances is it pious and manly for us to keep silence?

The fourth was **the corrupting and forsaking the true worship of Jehovah for a formal and heathen worship consonant with their economic and social practices and relations.** The one God they had traded for the many and the ethical-spiritual worship for a mere ceremonial. They made their religion conform to their economics. This was wrong and Ezra and Nehemiah condemned it and compelled an economic conformity with the laws of Jehovah. This is Bible preaching then and now. If the Bible were believed, preached and accepted now what would it reveal in American life and what sins would we have to repent of and quit?

CARLYLE ON CAPITALISM

Concerning the middle-class revolution of the 18th and 19th centuries Thomas Carlyle said: "Aristocracy of Feudal Parchment has passed away with a mighty rushing, and now, by a natural course, we arrive at Aristocracy of the Money-bag. Apparently a still baser Aristocracy; an infinitely baser, the basest yet known. In which, however, there is this advantage—that it cannot continue."